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The Inheritance OF JACOB DISCOVERED,

After his Return out of ÆGYPT:

d the Leading of the Lord to the Land of Pro-
se, declared, and some information of the way thither.

OR

word of Exhortation to all Professors
England, *Scotland* and *Ireland*, and to all the
world where this shall come, wherein the common
Salvation is declared, in which the Saints believed; and deceit
discovered and made manifest.

blished in love to all the honest hearted in the Nations,
in love and bowels of compassion to your souls.

Also a few words of Exhortation to the Rulers
of *England*, and *Ireland*.

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a servant of Jesus Christ who delighteth in his Masters
work Francis Howgill.

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The Inheritance OF JACOB Discovered:

After his return out of *Ægypt*, and the leading of the Lord to the Land of promise, declared, and some information of the way thither.

AWAKE Oh *Sion*, who hath long sitten in the dust, in sorrow and bitterness, and hath been covered with ashes, and none hath had compassion upon thee, but all the *Kings*, and mighty men of the earth who have worshipped the beast, and received his mark, and committed fornication with the

whore, which ſits many upon waters, which is full of abomination, and the Cup in her hand have all the men of the earth drunk off and are made drunke, and ſtagers and now glories in their abominations, and (*Oh Sion*) diſpiſes thy virginity, and thy ſcituation, and hath pulled down thy towers, and made thee as a deſolate widow, and hath gone over thee, and trampled upon thy glory, and hath made merry over thee, and hath ſlaine thy Sons and Daughters in the ſtreetes, even in *Babylon*, where the whore ſits as a Queene, and in *Sodome and Ægypt*, with whom they are joyned, where the witneſſes lieth ſlain, But the time of thy deliverance is come, and the yeares of thy Captivity is up. Ariſe, Oh Virgin, who are not defiled, who could not joyne with the Daughter of *Babylon* in her whoredoms; Therefor they have mocked thee, and wagged their heads at thee and hath ſaid in their hearts, who ſhall deliver thee? Ariſe, ſhine forth, put on thy beautifull garments, behold thy King cometh in his glory, who will adorne thee and crown thee with a royall Diadem, in the ſight of thine enemies, who have reproached thee; and thy reproach ſhall be taken away, for thy Seed ſhall be as the ſtarres in multude, yea, they that have ſpoiled thee, ſhall be ſpoiled, and they that have deſtroyed thee ſhall be deſtroyed, for the King is coming out of his Tent, yea he hath lifted up his Standard againſt all that have ſpoiled thee, yea, the deſtroyer is come up againſt *Babylon*, and *Ægypt* ſhall tremble; and the *Philiſtines* hearts ſhall faile for fear, and all the *Canaanites* ſhall be caſt out, and this ſhall be performed by the Lord of Hoſts, the God of *Jacob*, who is now ariſen in his Jealouſie and it burnes as fire againſt all the Inhabitants of the earth, and the Sea, who hath joyned their ſtrength togeher againſt the inheritance of the Lord, rejoyce for evermore all that love his appearance, and who have waited for him, he is come, and coming to take vengance upon his, and your adverſaries, for he hath a ſacrifice in *Babylon* to performe, even to cut off all her Children, who hath deſpiſed thee, oh *Sion*. Arm your ſelves,

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obye high Cedars, and mighty men, put on your strength, and gather together all your forces, which you have trusted in, call upon your gods and all your Soothsayers, and Diviners together, for now he is come, and the Daughter of Sion now laughes you to scorne, and *Jerusalem*, the free Citizens doth wagge their heads at you; for he will now plead the cause of the poore, against you who hav been too strong for them, and now all that heareth this shall tremble; For he will mak *Jerusalem* a praise in the earth, and from it doth the Law and the Prophets come forth,

wake Oh Arme of the Lord, and put one strength as in the dayes of old, to redeeme thin own inheritance which hath long been by the heathen laid wast and hath been trampled upon by the uncircumcised, art not thou he, which was, and is, and is to come? who will not give thy glory to another, arise and shine forth in thy brightnesse thou Start of *Jacob*, and Sun of Righte usnesse, and let the earth be filled with thy Light and glory, that Generations to come may call thee blessed. Dry up the tongue of the *Ægyptian* Sea, confound the wisdome of this world which never knew thee, neither would owne, nor receive thee, make the Divin rs and Soothsayers mad, who have scattered thy sheep from the everlasting fold, and have healed the hurts of thy people deceitfully, and have caused them to erre, in telling them, thy power, nor thy Arme was not to be looked for now, as in the dayes of old, nor thy immediate voyce, nor word was to be looked, or waited for now in the earth, and so have decived the people, with their lying divinations, which they have spoken from the imaginations of their owne hearts, and have laid a stumbling block in the way, as the Son of *Nebat* did who made *Israel* to sin.

But Oh Lord, thou seest how thy own Seed lyeth scattered, and the ravenous beast make a prey upon it, and the devourers swallow it up, therefore hast thou appeared in thy love and power, for thine owne names sake, and

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will not suffer thy Seed to be trodden upon any longer by the Prince of darkneſs, nor his Children whom he hath begotten in his own Image.

Ariſe, ſhine forth, thou everlaſting Covenant of light and peace, by which, and in which, all our Fathers believed, and ſo obtained a good Report, and were redeemed out of Captivity, to ſerve the Lord for ever with one heart and minde, and worſhipped in one Spirit, in which Faith they laid hold upon the perfect Righteouſneſs of Chriſt, made manifeſt in them, and were juſtified, but hath been hid for many Generations, in the time of Antichriſts Reigne, and all the world hath wandered after the beaſt, and hath received his marke, but now is the night farre ſpent and the day is at hand, wherein all that hath been hid ſhall be made manifeſt, and the Number of the beaſt is read and knowne by all that are redeemed from under his power, and now the beaſt and the falſe prophet is ſeene, and the man of ſin, is made manifeſt in this the day of his everlaſting power; and the brightneſſe of the Sun of Righteouſneſſe, who is the light of the word, hath made him manifeſt who is come, and coming: Glory unto him for evermore who alone is worthy to take the Kingdome.

Wherefore all honeſt hearted, in, and under all formes of profeſſion who have travelled, and are weary, and all you that have kindled a fire, and have warmed your ſelves at the ſparkes thereof: and yet ſtill you lye in ſorrow.

Oh all yee that have panted, and thirſted after Righteouſneſſe, who have wearied your ſelves in ſeeking, among the dead Graves and Tombes for a Saviour, but have found no reſt, and who have followed, Loe here, and there, in this grave, and the other Sepulchur, builded on this and that Sand, and ſtill twept away; Your ſtate I know, you have no peace in the eternall reſt, I ſay unto you, while you looke without you, your eyes may conſume in your holes, and your expectations faile and you will

will be still complaining; For your sakes, who are weary, and have found none to direct your way, A few lines I am moved in compassion to write unto you, and if you will not receive it, you will not believe, if one should rise from the dead, for I have obtained mercy from Christ, through his free grace who is risen from the dead, and saw no corruption; by which grace I am saved from sin, and cleansed from unrighteousnesse, after long and sore labour and travell, under *Pharaoh* the oppressor, from under whose Dominion I am brought to worship the living God, in Spirit and truth, in his Temple, where he dwells in righteousnesse for ever.

And for the simples sake, (who have erred for lack of true knowledge, as I did in times past) I shall declare unto you a little in short of my travells in *Ægypts*-Land where darknesse is so thick, that if yee wait but diligently to see your selves, you will feele it also.

From twelve yeares old I set my heart to know that God which the world professed, and which I did read of in the Scripture, which *Abraham*, *Noah*, *Moses*, and the Prophets, and the rest of the Fathers worshipped, and I did fall into the strictest worship that was in that part where in I lived, and often I desired to be alone, and attended much to reading, and mediation, and then as I was sober, and serious alone, I began to see that all the sports and pastimes, and such as youth delights in naturally, were vanity, and they lasted but for a moment, and while I was in folly and wantonnesse, doing of them, the nature which was run into transgression, had pleasure in them, but assoone as I was come from among them, I was judged in my self, for what I had done, and often made me weepe. then I resolved in my will, that I never would doe so again, and for some time did restraine from the common practise of those things that I had walked in, but assoone as I came amongst those againe I acted those things againe, which before I did see to be vanity; but long before that, I was chocked for many things; and so I I walked, often con-

condemned in my self, when I was serious, and had no peace, and then not knowing what to do in much sorrow, when I was alone, I had a desire to be alone where I might not hear nor see any folly acted, and did not go to the former exercises, although something in me hankered after it, but when I yeilded not unto it, I was glad, and had peace, and then I began to oppose my fellows with whom I had walked in wantonness, and then they began to revile me and hate me, and scorn me. Yet notwithstanding I mattered not; then I read much, and prayed in words often, three or four times a day, but I knew not where God was, but in my imagination, imagined a God at a distance, and so went on; and then I began to grow in knowledge, without (which is sensual) and then I was puff'd up, for the world admired me; but still I was condemned for vain words and actions, and the root of iniquity grew in me, and then I followed a more strict course: and often went five or six miles, to hear some more excellent means (as they called it) and so did get more words, but still I was the same, nay worse, for knowledge puff'd me up; Then along to about fifteen years of age, I posted up and down after the most excellent Sermons, so called, and so became acquainted with all the eminent Christians so called in the region where I lived, and I was despited of my parents, and of the world made, and great reproach came upon me, but still I say they knew nought, and it was no matter, and so much sorrow fell upon me four or five years, and when I was turned within, I was judged for all my iniquity formerly, and still my heart was shewed to me, that it was corrupt, but as I kept within to the light in my conscience I was restrained from many actions, which I had a will to do, and in the instant when I have been doing any unrighteousness in actions or words, in many things I was often stopped, and when I saw that I did it not, a great joy arose in me, and when I had done any any thing forwardly and rashly, I was judged, but this the teachers said was a natural conscience that kept from sin, and did restrain it, and said, he that had but restraining grace, (as they called it) he was but a tame Devil.

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And so I hearkned to their imagination and so slighted the light as too low a thing, that was but common grace that did preserve out of grosse evills, but the Saints had a peculiar faith and grace; and so I hearkned unto them, and still I was convinced of sin; and then they told how the Saints did believe in Christ, and so sin was not imputed, but his righteousnesse was accounted unto them, and so I must seek him in the meanes, as prayer and receiving the Sadrament (as they called it) and judged me a worthy communicannd: and in great fear I was that I should eat unworthily, and none could direct me what the body of Christs was, insomuch at one time I read all the Scricture that spoke of Christ suffering. And they said, I must believe he suffered for me; and I believed all that they call faith, but yet I could not see how he dyed for me, and had taken away my sin, for the witnesse in my conscience told me I was servant of sin, whilst I committed it. And they told me I must not omit that Ordinance, for therby strength was confirmed, and faith added; insomuch, on the one hand they pressing it as a duty, and on the other hand I saw that the Scripture said, *He that eates unworthily, eats damnation to himselfe*; I was in fear, notwithstanding none could accuse me without: yet then afterward a great fear fel upon me, and I thought I had sinned against the Holy Ghost, and great trouble fel upon me

Then they said I had not come prepared; and yet I had all the preparation that they had spoken of, But still they were all Phisitians of no value.

Then I fasted, and prayed, and walked mournfully in sorrow, and thought none was like me, tempted on every hand; so I ran to this man, and the other, and they applyed promises to me, but it was onely words, for the witnesse of Christ shewed me that the root of iniquity stood, and the body of sin whole; notwithstanding I was kept by a secret power from grosse evills: but still sorrow compassed me about; and I questioned all that ever I had; which they said was grace, and repentance, and faith.

And then I told them there was guilt in me. And, they ſaid, ſin was taken away by Chriſt, but the guilt ſhould ſtill remaine while I lived, and ſo brought me the Saints conditions, who were in the warfare, to confirme it: and ſo I ſaid in my ſelfe, this was a miſerable ſalvation, that the guilt of ſin and condemnation ſtill in me ſhould ſtand; and ſo I was toſſed from mountaine to hill: And I heard them preach confuſion, and ſo I matterd not for them, and ſaid, ſure this is not the Miniſtry of Chriſt, and ſo I ceaſed long by fits and did not minde them, but kept ſtill at hom, and in deſart places, ſollitary in weeping; and every thing that I had done was laid before me, inſomuch that every thought was judged, and I was, tender, and my heart broken, and when I could ſorow moſt I had moſt peace, for ſomething ſpoke within me from the Lord, but I knew him not then.

And they ſaid, that it was hereſie to look for the word of the Lord to be ſpoken now in theſe dayes, but only the letter, and ſo I regarded it not much: yet often I was made to doe many righteous things by the immediate power and word of God, and then peace and joy ſprung up in me, and promiſes was ſpoken, that he would teach me himſelfe, and be my God; and often I did obey contrary to my will, and denyed my will: but they told me, this was legall to-bey out of fear, and that was ſlavery; but there was an Evangelicall obedience (as they called it) ſo I got above fear, and yet acted the former things, which they called Ordnances, and they ſaid that was ſon-like obedience, and Chriſt had done all

Then there appeared more beauty in them called Independantes, and I loved them, and ſo joyned my ſelf to them, and all the money that I could get I purchaſed books with, and walked with (and owned) them as more ſeparate from the world; and they preſt ſepraration, but at laſt I ſaw it was but in words, that they would doe things, and chuſe officers, and members of themſelves, and ſo made themſelves an Image, and fell down to it; yet there was ſome tenderneſſe in themat thefirſt, but the doctrine was the ſame with the

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worlds words without, of others conditions.

Then they whom they called Anabaptists appeared to have more glory, and walked more according to the Scripture, observing things written without; and I went among them, and there was something I loved among them; but after they denied all but such that came into their way, as out of the fellowship of the *Saints* and Doctrine of Christ, I saw the ground was the same, and their Doctrine out of the life with the rest of the Teachers of the world, and had separated themselves, and made another likenesse, but still all said, the letter was the word and rule, and Christ at a distance without had done all; and some of them holding free-will others opposing, and all in the will.

But still I loved them that walked honestly amongst all these, but though I had seen and owned all that I had heard (except the figure which I saw was outward, and I that was their greatest glory; and I saw they would have all fall down to it, else no communion; in the midst of all these, and much more, which is death to speak on: but onely that all honest hearted may see themselves where they have rested and also may not trust any more to a reed of *Egypt*) after all this no peace nor no guide I found. And then the Doctrine of free-grace (as they called it some preached, that all sin was only away, past, present, and to come, and so preached salvation to the first nature, and to the Serpent that bore rule, done believing this, and all was finished; to this I hearkned a little, and so lost my condition within: But still whither ever I went, this was spoken in me, *His servant thou art, to whom thou obeyes*; and so I being overcome by sin, I had no justification witnessed in me, but condemnation.

Then some Preached Christ within, but they themselves were without, had but words, and yet they said all must be within (unto which my heart did cleave) and spoke of redemption, and justification, and all within, and of God appearing in man, and overcoming the power of the Devils, and then that in my conscience bore witnesse it must be so, and I was exceedingly pressed to wait to find it so, and some-

thing breathed after the living God; and a true love I had to all that walked honeſtly in what profeſſion ſoever, and I hated reviling one another, and that they ſhould ſmite one another, and perſecute one another, and with the ſufferer I alwayes took part: But ſtill I ſaw though they ſpoke of all things within, and of a power to come, that they enjoyed not what they ſpoke, for the ſame fruits was brought forth; till at laſt I ſaw none walked as the Miniſters of Chriſt, nor none that pretend to the Miniſtry had any ſuch gifts, neither Paſtour, nor Teacher, nor any ſuch Members as was in the Apoſtles time.

So at laſt, having paſſed up and down, hurried here and ther, I ſaw all the Teacheres of the world, that they ſought themſelves, and fed poor people with dead names, and deceit and that they were not the Miniſtry of Chriſt: and ſo I ſaw them all in deceit who did not abide in Chriſts Doctrine, and ſo I got my ſelfe quit of moſt of them, for ever as I diſſented from their judgement, they hated me, and perſecuted me.

So at laſt, there was ſomething revealed in me, that the Lord would teach his people himſelfe; and ſo I waited, and many things opened in me of a time at hand: And ſometime I would have heard a Prieſt, but when I heard him I was moved by the Lord, and his word in me ſpoke to oppoſe, and often as a fire I burned, and a trembling fell upon me, yet I feared reproach, and ſo denyed the Lords motion: and it was revealed in me to waite, and I ſhould know his counſell, and the word of the Lord was in me, the time was at hand when the dead ſhould heare the voyce of the Son of God, and it burned in me as fire, that the day was near when it ſhould not be, Loe here nor there, but all his people ſhould be taught of the Lord: But ſtill my mind ran out, and out of the fear into careleſneſſe, for the Croſſe of Chriſt I knew not; And yet this I ſay, I was wiſer then my Teachers I met with in that Generation, I doe not glory in it for condemnation is paſt on it all for ever; yet ſtill I had ever as my mind was turned to the light, pure openings and Prophelie

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to come, & a belief that I ſhould ſee the day, and ſhould bear witneſs to his name; and ſo when things opened ſo faſt, the wiſdome of the fleſh catched them, and ſo I went up and down preaching againſt all the Miniſtry; and alſo run out with that which was revealed to my ſelfe, and preached up and down the country of the fulneſs that was in the old bottle, and ſo was wondred after, and admired by many who had waded up and down as my ſelfe had, and we fed one another with words, and healed up one another in deceit, and all laid down in ſorrow, when the day of the Lord was made manifeſt; for I was overthrown, and the foundation ſwept away, and all my righteouſneſs and unrighteouſneſs was all judged, and weighed, and all was found too light.

And immediately aſſoon as I heard one declare (whoſe name is not knowen to the world, but written in the Lambs book of life for ever) in eternal record for ever; aſſoon as I heard him declare that the light of Chriſt in man was the way to Chriſt, I believed the eternal word of truth, and that of God in my conſcience ſealed to it: and ſo not only I, but many hundreds more, who thirſted after the Lord, but was betraid by the wiſdome of the Serpent, we were all ſeen to be of the foundation, and all mouths was ſtopped in the duſt, and ſo we ſtood all as condemned in our ſelves, and all ſaw our nakedneſſe and were all aſhamed, though our glory was great in the worlds eye, but all was vanity.

And then after all this, I was ignorant what the firſt principle of true Religion was: but as I turned my mind within to the light of Jeſus Chriſt wherewith I was enlightned, which formerly had reproved me for all vanity, and alſo as I did own it, it led me into righteouſneſs, and when I turned to it I ſaw it was the true and faithfull witneſs, of Chriſt Jeſus, and then my eyes was opened, and all things was brought to remembrance that ever I had done, and the Ark of the Teſtament was opened, and there was thunder, and lightning and great haile, and then the trumpet of the Lord was ſounded, and nothing but wars and rumor of war and the dreadful power of the Lord fell upon me, plague,

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and peſtilence, and famine, and earthquake, and fear, and terror, for the ſights that I ſaw with my eyes, and that which I heard with my ears, ſorrow, and paine, and in the morning, I wiſhed it had been evening, and in the evening I wiſhed it had been morning, and I had no reſt, but trouble on every ſide, and all that ever I had done was judged and condemned; and all things were accurſed; whether I did eate, or drink, or reſtrain, I was accurſed; and then the Lyon ſuffered hunger, and the Seales were opened, and ſeven thunders uttered their voyces; mine eyes were dim with crying, my fleſh did faile of fatneſſe, my bones were dryed, and my ſinnews ſhrunk: I became a proverb to all, yea to them who had been mine acquaintance, they ſtood afar off me; the pillars of Heaven was ſhaken, and the earth reeled as a cottage; one woe poured out after another. And I ſought death in that day, and could not find it, it fled from me, and I ſought to cover my ſelfe any way, or with any thing, but nothing could, for the indignation of the Lord was upon the Beaſt and the falſe prophet, and *Babylon* came into remembrance in that day, the mother of harlots, and the Sea dryed up, and all the Merchants that had traded with her ſtood afar off, for the cup of fury was poured forth, and *Cain* was ſeen, and *Judas* that had betrayed the Lord of life: and I would have run any way to have hid my ſelf, but nothing but weeping and gnaſhing of teeth, and ſorrow, and terror, and I roared out for the diſquierneſſe of my hart, and the kingdom was full of darkneſſe I knew not the right hand from the left, I became a perfect fool, and knew nothing and as a man diſtracted; all was overturned, and I ſuffered loſſe of all: in all that ever I did, I ſaw it was in the accurſed nature, and then ſomthing in me cryed, *Juſt and true is his judgment*, my mouth was ſtopped I durſt not, make mention of his name, I knew not God, and as I bore the indignaton of the Lord ſomething rejoyced, the Serpents head began to be bruiſed, and the Witneſſes which were ſlain, were raiſed, and ſtopped Heaven that it rained not in the dayes of their Propheſie, and a great famine there was; and the Sun was darkned and

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the Moon turned into blood, and the Stars did fall, and all the grasse of the earth withered, and every green tree, and all the springs were dryed up, and a great and a noysome smell, and a plague fell upon the earth, and the waters became as the blood of a dead man, and the Heavens passed away with a noise, and the Elements melted, and the earth was scorched with the flame which proceeded from the Throne of God, and the Judgement Seat of Christ was seen, and an account was to be given, and then *Esau* was curſed, and *Cain*, and *Judas*, and *Ishmael* and all the *Canaanites*, and the *Egyptians*, went to the left hand, and as the Judgement was pronounced, something cryed, *Just art thou O Lord in all thy judgements*; and as I did give up all to the Jugdement, the captive came forth out of prison and rejoyced, and my heart with filled with joy, and I came to see whom I had pierced, and my hart was broken, and the blood of the Prophets I saw slain, and a great lamentation; and then I saw the Crosse of Christ, and stood in it and the enmity slaine upon it, and the new man war made, and so peace came to be made, and so etrenall life was brought in through death and judgement, and then the perfect gift I received which was given from God, and the holy Law of God was revealed unto me, and was written in my heart, and his fear and his word which did kil now makes alive; and so it pleased the Father to reveale his Son in me through death, and so I came to witnesse cleansing by his blood which is etrnall, *Glory unto him for ever*, and am a Minister of that word of eternall life which endures for ever, *Glory unto his name for ever*, and have rest and peace in doing the will of God, and am entred into the true rest, and lie down in the fold with the Lambs of God, where the Sons rejoyce together, and the Saints keep holy-day, *Glory unto him for ever.*

And these few things have I written for your sakes who walk in darknesse, that you may see where you are; and also ye high Cedars, who trust in the arme of flesh that; you may cease your boasting and come downfrom off the pina-

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cle where you are exalted, for the same must come upon you, if ever the Lord you know in truth and righteousnesse, even through the death of things, in the course of all knowledge and wisdom which is from below; yea, through the death of dear that rules in in you, which must be slaine upon the Crosse of Christ Jesus if ever you come to true peace and witnesses eternal salvation.

And therefor, Cease Diviners, and Imagnere, who have feigned a faith, and a Christ, and a salvation in your imaginations, and yet that you may live in the lust and filth of the world and the customes and fashions which perish. I say, your expectations shall faile, and you will lie down in sorrow, for where salvation is witnessed, the life of Christ is witnessed, but you would have salvation, and the life of the Devil brought forth and lived in.

But unto all such I say, This will be your sentence, Depart into the lake: Therfore take warning, for it is not your good words without the life of godlines, nor your swelling speeches that is accepted with God, for he accepts nothing but what is of himselfe, and by him wrought in the creature by his own will and power; and this destroyes the carnall will and power and righteousnes; and this work which he worketh of himself, and by his power and in his Covenat is perfect and is accpted of God, and so its no more the creature but Christ who is all in his Saints, and so he brings all that follow him out of the the worst of condemnations (which is acted in the disobedient nature, and is accursed whether praying or plowing, or whatsoever whil *Cain* lives which is in the banishmnet out of tte acceptance of God) and all who follow him who is the light, and leads all that believe and follow him into the living works of righteouess wrought by Christ through faith, and is accepted and well pleasing unto God, and here all boasting i excluded, for all is of him, and from him that works both the will and the deed, and here the Lord is admired in all his works, and his works praise him.

Wherefore all honest hearted, who travel and are weary

have found no reſt for your ſoules, I ſay unto you Ariſe, and come away, lye not groveling in the earth like Moles, nor ſeek not to know God in your fallen wiſedome for the well is deep, and if you know nothing but the old wiſdome, which is corrupt and naturall, you cannot come to one drop of the living water; therefore dwell no longer among the graves, and Tombs, where the unclean ſpirits dwell, which troubles and vexeth all that paſſeth in their way, neither dwell among the pits where there is no water, he is riſen, he is not there, look upward, mind that which drawes you from the earth, the Covenant of life is made manifeſt, *Glory unto him in the higheſt*; his Proclamation is, *He, every one that thirſteth*, come freely and receive of him freely *without money or price*, or any thing of yours, or ſelf nay ſelf muſt be denied, and that you muſt deny if you will receive of him, that he may be all, and you nothing for he gives freely, and his gift is perfect, and pure without ſpot, ſtaine, or mixture and all that receive his gift, comes by it to be preſented prefect to the father.

And this is making manifeſt to you alſo, who wait upon him, who is given for a Covenant of light, and peace, and life and all that receive this gift, ſhall come to hear glad tidings, peace on earth and good will to you as you turn to the light, and this ſhall be preached in you, by him who is the annointed of God, and the meſſenger of the Covenant, and is ſent to preach to the ſpirits in priſon and to open the blind eyes, and to ſet open the priſon, dore that the Priſoner may come forth, out of the mire and clay, to follow and wait upon him who is the Rock of this age, and all ages, in which all the fathers believed, and were juſtified, and did eat and drink of this Rock, and this Rock was and is Chriſt Jeſus, the light of the world, and hath inlightned every one that comes into the world, with his true light.

Therefore I ſay unto you who looks after righteouſneſs, come hither, who are weary, and I will ſhow you where you may have true everlaſting reſt, which he hath ſhed

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abroad in my heart by his free grace, and everlasting love made manifest, after a long and a dark night, in which I passed without a guid, and so fell into the pit, and stumbled, and then sorrow and trouble compassed me about on every side, as an armed man, but now hath he shed abroad his grace in my heart, which saves me from sin, and leads out of the workes of condemnation, into his habitation, where no unclean thing can enter; and this grace hath separated me from sin, and hath constrained me to deny my self, and follow him through the death of the Crosse, and through the deniall of all both Countrey and Nation, kindreds and tongues and people, and from wife and children, and houses and lands, to publish his name abroad contrary to my own will, and to make known unto you the riches of his grace, which all that wait in the light of Christ Jesus shall come to see, and so you may see him whom your soul loves and longs after, which hath long breathed after refreshment, but none could speak a word in season to your condition.

Return home again, yee that in your seeking have sought among the dead, and joyned your selves to strangers, and have got nothing but a husk, a shadow, ,and live in a dream, you are further off, in running out, and seeking in your earthly wisd me and comprehension then you were before, and hath got nothing but a report of what Christ said, and did, and how they worshipped him, and so while your eyes have been without, you never found him whom the Saints, and all that knew him worshipped in spirit, and witnessed him their salvation in them, and was their hope, and the ground of their hope was manifest in them; and he that manifested his love in them then, and was their redeemer, he changeth not but is the same to his seed for ever. And all who waits in the light of Christ, the measure of God in you this shall come to see.

Now therefore every one that thirst, come unto Christ Jesus, which is neer you and wait to know his word in you, which is in the heart, which faith comes by the Preaching

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of it in you, as you diligently wait, and keep your mind; unto it; and this which shewes you sin and evill is in you, and makes manifest all that you have acted contrary unto it, yea, even all that ever you have done and will search your hearts, and is the eye that sees the dec it in all its transforming in you: and it will let you see, it hath often checked and called, but you have not answered it call, and so hath chosen your own way, and so hath gon from the way, which is the light of Christ in you, and so you run into the broad way; and that which desired after God, hath not been nourished and fed, but hath been famished, and another hath been fed, which now is for the slaughter But now as ye return home to within, to the true light of Jesus, which is that one thing which leads all men that own it, to be guided by it to true rest and peace.

Now friends, there is something in man which must receive Christ, something of his own (learn what it is) which he comes to and nothing can he joyn with or be joyned unto, but that which is pure and undefiled; for the pure in heart sees God, and not the mortall mind, that defileth his glory; for to that mind that runs abroad, he doth not reveale himself, that's *Esau*, the blessing is nothing to him, nor that which the Covenant of God is with, the Election he hates, and to him its of no price, nor value, that's the prophane person, and *Judas* that betrayes him selleth him for a thing of nought, nor the Pearl is nothing to the Swine, now read within, every one, you that are painted with the attire of the Harlot, trimmed and made beautifull in the eyes of the *Ægyptians*, this is a small thing to you, and to that seed which the promise is to, and the Covenant established with, is troden upon, and is famished in the streets of *Sodome* and *Ægypt*, where Christ was, and is slaine, and his witnesses suffers in the streets, and none hath compassion; is this thing nothing to you, all ye that passe by, to slight the love of the father in sending his Son of light to you and him you despise; and as the *Pharisees* could not own him, they put the time far off, and so

doe you, and cannot own that of him in you, to be lead by it, and so folowes strangers, and still are complaining, and puts redemption to another world, and so Satan hath deceived you in looking abroad, and therfore that at home is of no price unto you, and so you run away from the drawing of the father, and from his dwelling, wher the least in his house hath bread enough; but to the carnall mind, which is at enmity with God, who seeks him in the fallen wisdome, he is of no value, and that which was the Saints Rule is too low for you, and yet you say the Sons of God are lead by his Spirit. Now I say, where doth the Spirit speak? doth it not bear witnesse either with or against our Spirits? and so all mens spirits, and so that nature in you which is one whith the Serpent and nourisheth the Harlot, is exalted, and lives, and hath preheminence, and yet you will talke of being reconciled unto God. Now consider, while you stand not in the Councel of God within, and wait to here his word, you know not the word of Reconciliation, for he takes none into union with himself, but they that follow him, and doth what he commands, and are his fruit and off-spring. And therefore, O foolish and unwise, how long will you feed on a dream that you are saved, when your rebellion is open to your own sight? To that of God in your consciences I speak.

All therefore, that see your darkness that you lye in, return home, and that which is low, mind, the meek spirit, and be not forward nor rash, but stand still in quietness and meekness, that the still voyce you may hear which tells you come downe low within, you cannot hear for the loud voyces of the *Ægyptians* and Inchanters is so many, and *Pharaohs* voyce, and *Herods* is so loud, and you whose minds are abroad, you think as they thought its the voyce of God. But I say be still, he shall not cry, nor lift up his voyce in the streets who you must hearken unto in you that your soules may live, and so be low and still if you will hear his voyce, and wait to hear that speak that separates betwixt the precious and the vile. Now that which you

must wait in is neer you, yea in you, the eye that seeth, and the ear that, heareth that is of the Lord, so for that which is visible is naturall and carnall, and the naturall ear cannot hear the word of the spirituall God, for that which hearkens without, that ear must be deaf, and that eye blind. Now that which reveales the pure spirituall God must be in you pure and spirituall; for none knows the things of God, but by the Spirit of God, and did not his Spirit bear witness always unto their spirits? and doth it not so now to all that know him? So in the light wait which comes from God, who is light, and dwells in the immortall light, which the mortall eye canot behold, and it will lead you to know Christ who is immortall, and not carnall, but spirituall and eternall. And as you love the light, and keep your minds inward, then you will hear the motion of Christ Jesus in you; and so loving it, the good you will come to see from God, which will lead out of sin, and sanctifie you, and the acceptable year you wil see, and the day of vengeance, and this is he whom the father hath given for a Covenant, to bring man out of the alienation to himself again and to reconcile man unto himself even by the blood of the Crosse; and he who is the light is the Covenant; and he who is the Covenant is the light, for they are one in him; and this Covenant of peace is tendred unto you who are afar off: And herein is the eternall love of God made manifest to the *Jew* and the *Greeke*, and the life of his Son to be the light of the world and of men; and so in the Covenant of light abide, and you will see hes neer you, the Peace-maker, the gift of God which presents you perfect in himself to he father, and this gift is free, and offered freely, to all that will receive it; and yet you cannot receive the gift in your own wills, but through the deniall of your own wills, for the light is contrary to the will; and so you will see the will of the earthly man and God will contrary, and as you receive the will of God, you deny your owne wills, and so doth the will of another, and another guides you, and leads you, and this is Gods alone work, not of

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your selves, but wrought by Christ, in his owne way and truth and so the Covenant of God comes to be established to the seed, and the foundation stands sure, and his promise is fullfiled in you, as you come to witnesse the seed which is one, in whom the promise is fulfilled.

And friends, Thus must you wait to have iudgment set up within you and this is he who is the Judge and the light of the world; and so wait to see the Law set up within. which is added because of transgression to cut down, and the unjust destroyed in you, and the rebel iuos natuer yoaked, which hath had its liberty in thee earthly, where the Beasts of the field dwell, and so it will come to decay and the Law works wrath upon the deceit in you, which hath had preheminence, and so you will see the thunder as the *Seale* is opened, and the earthquakes, and lightning, insomuch as you cannot behold and live. But the transgressor and the transgression, which is contrary to the Law is cut down, and when there is a time of great sorrow, and great trouble, and tryall and temptation, wait in patience in the judgement, and let the Lords work have its perfect operation in you; and so as you turn unto him that hath smitten and wounded you, he will bind up and heale, and give up all to the great slaughter of the Lord unto the Crosse all that which is discovered by the pure Law of God; and as the earth comes to be plowed up, the seed which is sown comes up, and the Rocks broken, the water gusheth out, and so you will see some promises will arise in you to the seed which is coming up out of the grave and so the love of God will appear in you, and you will be stayed, and see hope in the midst of calamity.

Then take heed that the Serpent get not that vvhich is to the Babe, and so the carnall come to be exalted; but as you wait, you will see the subtilty of the Enemy; and sin and death rules till *Moses*, who was a faithfull servant in his house, and brings to the Law of God revealed in you, then sin comes to be crucified, and to loose its dominion over you, and in you, and so you will see one brought forth

forth under the Law, who fulfilled the Law, and now fulfills it in all those who walk after him in the spirit, and fulfils not the desires of the flesh and wait, and you will see some Prophecies opened in you, and the day-star in your hearts, which leads to where Christ is and opening of the inheritance which is to be received, and the promise is to the seed. And all wait in the light, and keep in your minds to it and you will see *Johns* Ministry, the ware which washeth, and he is the preparer of the way, and turn to God, lest he smite the earth with a curse, and his Ministry breaks down the mountaines, and removes them, and makes a plaine way, and your minds being turned to the Lord, and as you own the gift of Christ given you, repentance you will see, unto life, and then you will see something arising and shine in you, opening your hearts, and there will be a breathing after the Lord and his righteousnesse, and standing in obedience in the Crosse, the vayle you will see rent, and you will see him that hath turned you from sin by his free gift made manifest in you; and he which is the gift saves you from sin, and so the seales will be opened by the Angel of the Covenant, and the Lambe. So all in patience wait, and keep in the living principle of life, and things will open in you, even the dark sayings of old; and that which spake Parables to the Serpents seed, will open the Parable to his own seed, then you will see him whom you have pierced, even the Lamb who hath been slain since the foundation of the world, and your hearts will be broken, and water will gush out of the Rock, and so love will encrease in you, who abide faithfull in your measure, and the good and perfect gift of God will be made manifest in you, and the hope upon which the soule comes to be anchored, will come to be witnessed, which hope purifies the heart; and as you stand in the perfect Law of liberty revealed in you revealed by the Spirit which cuts down the oppressor, and gives liberty to his seed, unto which the Covenant is, and the promises for ever; and this seed Christ took and takes upon him to redeem, even the seed of *Abraham*, unto whom

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promise was made; and so wait, that the pure Law of righteousness, which is life to the righteous, and so the seed may be set up, and you will see all chained under, and this binds and fetters the unclean spirits, and shuts up them into utter darkness for ever.

And as you come to be redeemed from under the bondage of sin, and come above the bonds of death, & the pure principle lives in you, there will be a delight in you to doe the will of the father, who hath redeemed you from sin and its Law unto righteousness and its Law, And all who hunger and thirst, after righteousnesse, wait in that which thirsteth that the gift you may receive, which perfects for ever them that recive it and believe in it, and cleanseth and purgeth you from unrighteousness; and this being revealed in you, as you obey it, it leads to true peace, and will reveal in you the immortall seed which came not by the will of man, but is contrary and revealed out of mans will which all must witness to be born of, that inherits the Kingdome of God; and this is he who is begotten of the incoruptible seed, which the promise is unto, and are in him fulfilled, Yea, and Amen, come out of time before all time, the Son of God, which leads out of time; and this is he whom the father revealed in *Paul*, and this is he of whom I am a witness, in whom I have redemption by the blood of the Cross, and he is my Sanctification, Justification and Wisdome, who is the Son of God, who came to doe his fathers will, and now doth, where he is witnessed, who by his eternall word of life hath begotten me, and made me a partaker of his eternall inheritance which never fades away *Glory unto him for evermore*, who is life, and translateth all that believeth and follow him in the work of Regeneration unto his Kingdome.

So silence all you Diviners and Sorcerers for ever, who believe with a faith, and teach a faith, that none can be ever cleansed from sin while they are here you and your faith is denyed, for it is not the same which was once delivered to the Saints, which gave them victory over the world, and by

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which they overcame. *Paul* a minister of Christ by the will of God said, the *Colossians* were translated into the kingdome of God, where nothing that is imperfect can come or enter, your preaching is vaine, your hope and faith is vaine, and all your hearing is vaine, while the perfect gift of God is not witnessed, nor the everlasting offering which perfects for ever them that are sanctified by him, even by his word of life and his will, which sanctifies and makes perfect the comers thereunto, and presents all that believe and receive him without spot,

And therefore all you that love the Lord, and waite for the coming of the kingdome of Christ, feed no longer upon imaginations nor vaine words; cease from looking, loe here and there, for the kingdome of God will the Father reveal in you, as you waite in the measure of the light in you, by which he reveals himselfe in his sons and daughters, and will bring them to his everlasting fold and true rest, all who followes him through the denyall of all, and to the loosing of all for him, shall come to witnesse an incorruptible inheritance, which never fades away.

And now a few words to you who would thrust your selves into the kingdome, and would be called Christs Disciples, and Church members, who are gathered into confederacies, and makes a likenesse unto your selves, and are now professing the Saints conditions in words. How come you hither, to climb up so high in words, when as you are what you were before, if not worse? Think it not a hard saying, for it is so among many of you, and in the light which is pure you are weighed, and when one comes to try you, your language bewrays you that you are not what you professe, for when you are tryed by the Saints practises and life that was in them, and the injoyment they had with God, you are found so far from being any such that you even oppose the faith they believed in: as some of your Pastors openly to my face in the hearing of two hundred people, said, all the Saints dyed sinners, and so was far from owning the perfect righteousnesse of Christ that he even de-

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nyed it and ſaid it was hereſie; and others of you ſay, you believe that all the graces the Saints enjoy are imperfect, yea even faith is imperfect; and others ſaying, that all the righteouſneſs that was wrought in them by faith was imperfect; and others ſaying, while the light of Chriſt Jeſus condemned them, yet Chriſt juſtified them, and yet that which was wrought in them there was failings in it, and ſo you have imagined a faith and righteouſnes of your own, and ſuch a Chriſt to talk on, and a redemption as you may live in luſts, and be men-pleaſers, and in the cuſtomes and faſhions of the world, and covetouſneſs, and pleads for ſin, and puts perfect righteouſneſs to another world; and thus the Devil hath deceived you, and ſo you ſet up, and make covers, but all will not hide you in the day of his appearance, for God joins not to that which is imperfect, neither is that true faith which is imperfect and which layes hold upon an imperfect righteouſneſs: that is ſuch a faith as never was profeſſed by any of the Saints, whoſe words you profeſs, for they had received faith the gift of God, the leaſt meaſure of which was perfect, and as they ſtood in it, though it was but as a grain of Muſtard-ſeed, they ſaid to this Mountain be removed, and it was ſo; and that which was in them revealed by the Son, led them that did believe in it to lay hold upon Chriſts righteouſneſs, which was and is perfect, which had (yea hath) no ſpots, nor wrinckles, nor ſtain, and this righteouſneſs was made manifeſt in them by the faith of the Son, by which they were juſtified in the ſight of God, and came with boldneſs before the Throne of Chriſt, for in them there was no condemnation, neither guilt, but became one with the Judge, and reconciled unto him and his Throne, and to the Lamb by him who is the Mediator, and hath made peace betwixt them and the Father, and ſo were juſtified in the ſight of God, and this witneſs they had in them, that they pleaſed God, and were accepted of God; and this righteouſneſs was wrought in them, and is now the ſame which is wrought in the Saints, by him who is their light and life, and this was the righteouſ-

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rule of faith, and that which was wrought by Christ in the Saints, as they believed in him, and in the measure of grace received from him, which saved them from sin, which was not of themselves, he perfected his own work in them, through and by faith, and justified them, and sanctified them, and became their wisdom, by which they were led into all truth, out of failings and imperfections and weaknesses, and he became their strength and rock, and they were builded upon him; and as they stood upon him the rock, they were preserved when the waves did beat, and when temptations came, and were sure and stedfast, and immoveable, and so overcame the Armies of Aliens, and quenched the violence of fire, and resisted the Devil, and quenched his fiery darts, and had victory over the Heathen, and reigned as Kings over the Beasts of the field, and over the deceit, and by the receiving and believing of the word of him, who was and is called Jesus, by which faith came by the hearing of, they overcame the enemies of their souls, and him who hath the power of death: and the strength of sin is the Law; but by the blood of him who is eternal, who is Jesus the Mediator of the new and living way, they overcame the Dragon, even by the word of his Testimony, which was revealed in them; which word of faith *Paul* who was a Minister, preached unto them, even to them who had the word at hand, and turned them to it: and as they believed in it, they were sanctified by it, and cleansed by it, and made perfect; and then they witnessed the bringing in of a better hope which perfects and makes perfect as pertaining to the conscience, which while they stood without, looking at Elementary things, and divers washings, and those things which were figures of the true Tabernacle, made without hands, which stood until the time of Reformation, and then done away, to wit, the hand-writings, and them that witnesses the new Covenant now, they see them done away, and the time of Reformation is come, the same which they witnessed, *Glory for evermore.*

And therefore all you professors, who have builded high

Towers and Caſtles in your imaginations; and hath told of Reformation theſe many years; but you have nothing but a hand-writing to eſtabliſh your building upon, and all your Reformation hath been but the waſh ng of cups, and pulling down one thing, and ſet up another beggerly Elementary Images, and do not witneſs the better hope brought in, nor the time of Reformation, nor cannot abide that any ſhould declare it unto you, nor believe it, nor hear it, nor while your eyes are without, and not in the head, you cannot ſee when good comes, but are as Heathens in the deſart, and although you are among the brambles and bryars, yet you would be counted Kings and Heads over others, and one making an Image in this manner, and another in that, of all ſorts, high and low, but all ſtands in the earth, and all in one ground, and what do they avail you? for they cannot ſave, for your higheſt enjoyment is imperfect (you ſay) what then ſerve theſe for? onely for you to talk on, and this is all they ſerve for, and to contend and ſtrive about one with another, and all in your will, while the will of God in you is not hearkened unto, but caſt behind your backs; and ſo the way of true peace you never come to attain unto.

Oh, when will you be weary of feeding upon the wind and of huſks among the ſwine, and upon that which dies of it ſelf? and when will you enquire after the living God who is power? how long have you talked of his power to come many years? and you are ſtill as far off, if not further than you were before, and hath told of the glory of the Lord to be revealed, and of his Law being written in the heart, and of God teaching his people himſelf, and of his Spirit being poured out upon his ſons and daughters, and you cannot ſee that you have obtained nothing, and you have prayed, and what have you obtained nothing? for you have asked amiſs and one comes hungry, and is ſtill complaining, and then you that are full, feeds them with the old dregs and lees, which you are ſettled upon, and the old leaven of airy notions, and conceptions, and wine of the ſowr grape, which ſets on edge the childrens teeth and fills them too full, that

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when the living bread is broken, they cannot eat nor reliſh it nor taſt it, and ſo cannot enter your ſelves, nor ſuffer others to enter; and when theſe things are witneſſed in the life which you have talked on ſo long, you cannot own them that doth declare it, and when the power of God is declared unto you what it is, and where it is to be waited for, you cannot own it, this is too low for you, and except the Lord will come in your way, that you preſcribe unto him, you will not look upon him but as the *Jews* did, whoſe eyes were without, and your fallen wiſdome cannot receive him, nor compaſs his eternal wiſdome.

And yet you will ſay, the *Jews* did require a ſigne, and were in the adultery; and the *Greeks* ſought after wiſdom, and they ſtumbled: and yet you cannot ſee your ſelves in the ſame ſtate: Did ever God reveal himſelf to the fallen wiſdome, which is learned from that principle which is erred and gone out from God? or to the will of man which is at enmity againſt God? Nay, nay, He never did, nor will reveal his Councel, but to that which is of himſelf, which is the leaſt of all ſeeds in the world, and it is he that is born of God, that heareth Gods Word, and what is born of the Spirit is Spirit, and is nouriſhed by the Spirit, and led by it, and ſo the ſpiritual God reveals his Law and his Statutes to him, and his teſtimony which is ſure. How long have you talked of the Spirit, and worſhipping in Spirit? and yet indeed denies his leading and teaching, and lives in the oldneſs of the letter, and crying up, and ſetting up things that are carnal and viſible, and Elementary; and waſhing is not known from ſin, nor cleanſing; and ſo you may ſee what operation your Spirit you have talked on hath, when you are ſtill what you were.

Now the Spirit of God is operative, and works a change in the ground, and tranſlateth all that follow and hearken unto it into its own nature, when all thoſe things you do ſo much ſtrive about, were but a ſhadow; for the word was in the beginning, and gave life, and is ſpiritual, and when its known and witneſſed within in the heart, it ſeparates from death

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and gives life to all that hear it and believe in it: What Christ is this you preach? and what Gospel is this you preach, which saves you not from guilt and condemnation? for the word of the true Christ where it is owned, cleanseth and takes away sin, and condemns it, and blots it out, and destroys the root from whence it flows forth, and works a new Creation, in righteousness, and the Lamb of God takes away sin, in which the Churches of Christ believed, and is glad tidings to all that do receive it: Now none can witness gladness of soul where there is guilt, which (you all affirm) is in every Christian, while in this world, and so you might see that its not the true Christ, nor the everlasting Gospel you preach, but this you cannot bear: Yet you say, he hath taken away your sin; How much is sin taken away? if you say all, how comes the guilt and trouble that is in you? for if it be taken away, and his justice satisfied, this were to make God unjust to charge it upon you again: But I tell you when his witness in your conscience convinceth you, and manifests unto you that you commit it, and reproves for it, I say, you cannot witness his justice satisfied, for the light is just, which is one with God, and when this condemns you, there is no God that will justifie you: But you use to say, Its all done in Christ; I ask where? if it be not taken away, and unless you have the witness of it in you, your faith is vain; for he that believes hath the witness in himself, which none hath who walks contrary unto the light, the pure witness of Christ, for this convinceth you of sin, and bears witness against you: Now shew your witness within you, and your assurance; I say unto you while the testimony of Jesus bears testimony against you it bears not witness unto you, and so see your confusion. But after you have believed in Christ (as you say) and have received all his Ordinances, if any thing after did judge you and bring trouble upon you, this you used to call a temptation, and so put light for darkness, and darkness for light; I say, there is no guilt where sin is taken away and crucified, but peace and rest in the holy God, who is unchangeable, and so is his witness unchangeable, which

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judgeth and condemns the changeable. But you use to say, *His love is unchangeable, and whom he loves once, he loves to the end*; Yea, but it is him who is begotten by the immortal word, which was in the beginning, and which word leads to the beginning again, before the Hatred was, the Promise is to this seed, not seeds, as to many, but the seed of the Covenant, there he loves from the womb, yea, the womb that bears the seed of *Jacob*, and the paps that gives them suck, and where this is known, as to enjoyment, *Esau* is cast out, and *Ishmael*, and the seed of *Abraham* inherits the Promise, and *Edom* and *Moab* is laid waste, and *Amaleck* is slain by the edge of the sword, and the seed of evil doers cut off, blessed are they that can witness this in truth, and till this be known, the everlasting love of God is not known, which is stronger then death, and sin is death, and where it is acted and conceived, love is not witnessed, nor its strength, but wrath comes upon the Children of disobedience, and are you not Children of disobedience while you break the holy Law of God, in which is power, which is in the heart, and it bears witness against you, and in you, and yet say you cannot believe that ever you shall be able to fulfil it; if you fulfil it not, you break it, and then the wrath abides upon you. But then you say, if we must fulfill the Law, what use is Christ of? I say, he who abides for ever, fulfilled it, and fulfills it in them who know him and his work; and this the Scriptures bears witness of, and herein man comes to be justified in Gods sight by Christ, who works all our works in us, and for us, and self becomes dead; and because he lives, we live also, *Glory unto him for ever*. And therefore we cannot but lay open the deceit of Satan, and exhort all to come up to Christ out of the works of condemnation.

O foolish people and unwise! when will ye seek after wisedom, and hearken that your souls may live? How long will ye trust to the imaginations of your own hearts? *Verily verily, I say unto you*, The time is coming your building shall fall, and there shall not one stone be left upon another that shall not be thrown down, and the shame of

Ethiopia

Ethiopia and *Ægypt* shall come upon you, and your old Garments shall be torn off you, and you shall walk naked and bare, and shall see your shame, and the holy Nation of the Lamb shall rejoyce, and your sorrow the Lord hastens upon you, who will not own the Cross of Christ, nor the word of life, which would turn you from unrighteousness, and out of the world, and its nature; but you harden your hearts, and bend your brows, and shoot your Arrows against the Lord, and his Anointed ones, and takes part with all the uncircumcised in the Nations in the confederacy in the Nation against the Lamb, yea even with them against whom you your selves have declared, and many of you who have been a reproach, now reproach. O, tell it not in *Gath*, neither let it come to other Nations. Shame, shame, and blush at this, you who thus requite the Lord evil for good: Hath the Lord broken the band of the oppressor without? And have you not seen the hand of the Lord against them that were oppressors, cut off in his wrath, and overthrown: And are not many of you the highest professors both in *England* and *Ireland*, now acting in their footsteps? Even you who profess separation from the world, who hath been taken from the sheepfold, and as you were seeking the Asses, and raised from a low estate in the World now to places of dignity, and honour, and to bear Rule, and to sit as Judges among the people; and now have you forgotten that you were servants under *Pharaoh*, but now hath taken up his power, and have forgot the afflictions of *Joseph*, and your finger is becoming heavier then your fathers loins, and now you are joyning you strength with the *Canaanites* and *Egyptians*, against the Lord. Where is the liberty of tender consciences you have told of? And what is become of your Reformation? Is it ended in this, like *Absolom*, when you are come to be Judges in the Gate, acts in open Rebellion against the Lord and now would be Judges of him every where, and would limit him, and set a bound unto him, and would break his eternal Decree, which stands for ever. O,

them who had professed no love to God; had done thus, it might have been born, but ye treacherous hearts, your ingratitude and hypocrisie cannot be born, but the Lord God will visit for these things; that you should now act by those Laws which you cryed out of as oppressive, and should deliver your brethren up to the devourer and spoyler, who have born a part of the suffering in the Nations distress and grief, in the greatest calamity, would you thus be done by? would you bear it well? I will not complain, but I will shew you the ground, and lay it before you, that if it be possible, you may be ashamed and repent, lest the Lord also avenge himself upon you, as he did upon the enemies before you.

Have not many of you in *England* been acting in the steps of the prophane? when the Lord hath given you what you sought after, Liberty and Freedom in those things; and now you labour by all your strength and power to oppress them who walk blameless before the Lord and men also. Oh, what? is all your preaching, and praying, and fighting, and warring come to this, that none must declare the mind of the Lord, except it be in your way, & will, or time, under pain of bonds, and banishment, fines and imprisonment, stocking, whiping, stoning? and you that have been sufferers your selves, now comes to be chief oppressors and opposers of the Lord in his way, and all manner of lies and reproaches you cast upon the truth, and you take part with the rest of the Priests and deceivers in the Nation, which take part against you when you was for the Lord, and numbers us among transgressors, of every kind to make the truth odious to all. These things and much more are found among you, from the least to the greatest, and yet you would be accounted Christians; and if you say, you have thus learned Christ, I say, you know him not: Can you limit the Ocean from flowing? or can you command the wind that it blow not? or can you stop the windows of Heaven that it rain not upon the Earth? if you cannot at all do it all, lye down, he that reproves

God let him anſwer it: Have you given counſell to the Lord? or have you been his Inſtructer? Or can you limit him in his way? if you cannot, no more ſhall you be able to ſtop his way, who is riding on in his power, and overturns all the worlds wiſdom and power, and ſtrength, and who is able to reſiſt him who dryes up the face of the deep, and ſaith to the Sea, be ſtill, and to the mountains be removed, and they are ſo; and he will advance his own glory and power againſt all mens Wills and Laws, which ſtands in mans will, and will break all your cords as a Bulruſh, and overthrow all your counſell, and make it even with the earth, and ſhame ſhall cover all his oppoſers, and therefore learn wiſdom, Oh ye Potſheards of the earth, and ceaſe to ſtrive againſt the Lord and his power, which will be too ſtrong for you, and you ſhall not be able to limit him, nor ſtop him in his way, who runs his courſe as a Gyant, and bruiſes all his enemies heads, and cuts them in peece by the two edged ſword of his mouth, which he hath put into the hand of his Saints who follow him in the War, and our conqueſt is through ſuffering, *Glory unto him for ever*, who hath counted us worthy to ſuffer for his names ſake, and to be brought before Rulers and Councels for his names ſake, that the Scripture might be fulfilled in us in this day, as it was upon our Brethren who went before us.

And Oh ye Rulers and Officers of *Ireland*, who have been Profeſſors and affectors of Liberty, and for ſuppreſſing of Tyranny, behold now the Lord hath ſent to try you, and you are found in the ſame footſteps when you are tryed, as them that the Lord caſt out before you; and in the nature of the chief Prieſts and Elders, and Councels, who breaths out threatenings, and ſends out your Warrants, and Inquiſitions to bind all, and to ſend up all bound too, before you, that ſo evil (you ſay) may be prevented in time, and takes reports from the Prieſts and falſe Prophets of the Nations, who are lyars, evil Beaſts, whoſe mouths the Lord will ſtop, and bring ſhame upon; who are ſlan-

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ters, and have flattered the Powers and Rulers before you, till they were all cut off, and now they flatter you, and cannot hold up their Divination without you help them, what Gospel is this they Preach? when a few poor despised people, who are hated of the World, that the sound of them makes them afraid, Oh that ever you should be so ignorant to joyn to *Baal*, but let him plead for himself, and they stand by their God, and their Gospel, and if they be not able to defend themselves, let them perish, let them perish. But them who comes in their own name, you receive, but them who comes in the name of the Lord, and seeks none of your Tithes, nor Augmentations, nor your advance, them you cannot bear should be in the Nation, who are not troublesome to any, nor desires to eat any mans bread for nought, and these you call of an evil life. And men who have devoured their own estates, and others also, and drunkards, and all manner of unclean persons, these may have liberty. Oh, do you think that he sees not your doings, and will call you to an account for these things? and you must know our Country and Calling; I say unto you who live in envy and wrath, if we declare unto you, ye cannot believe but God gives no account of his matters unto man, where do ye read, O ye foolish people, and slow to believe, but that the Ministers of Christ were called out from their outward employments, into the Lords Vineyard contrary to their own wills: and were Ministers contrary to the will of men, and did mind the Calling of God to his own work, both the Prophets, and Apostles, and Ministers of Christ; and also they Preached the Gospel who were never Church Officers in all their life-time, as you may see, *Acts* 8. 4. But you say that was in a time of persecution. And what is this time? How many hath been persecuted from Town to Town, from City to City, put in Prison, haled out of the Synagogues? as most part of the Nation of *England* can witness.

And you in *Ireland* are following your Leaders, who are in this Generation, and fills up your measure also; but persecution was ever blind.

But you say, They suffered for well doing, but we justly. Let that in your consciences be Judge; Would you not have judged *Paul* as you do us, who went into the Synagogues on Sabbath day, and disputed, and in the Market daily; and Christ who was their example, and ours also, in the Synagogues he taught, and in Ships, and Towns and Villages, and Deserts, and wandred up and down, and the Ministers of Christ had no certain dwelling place, and the multitudes that followed them, would you not have said; These men are evil livers? Your Generation said so then, and that they were sowers of sedition and Heresie, and Ringleaders of Sects, and setters forth of strange Gods, and were accused to be the disturbers of the peace, and were in tumults often, as we have been; and they said, that they were not worthy to live, and now the same you say.

Instance is, a Warrant given out at *Dublin* in *December* 1655. to fetch up, and send up bound to *Dublin*, all that are called *Quakers*, and all these things and much more, you who sits as Rulers and Judges in the Nation of *Ireland*, have charged upon us, and hath required the Justices every where to examine us on these things, and to lay to our charge, and what testimony we have, or letters of recommendation, (I say) what testimony had the Ministers of Christ, from the Rulers or high Priests then, they were false Apostles which were made by mans will, and the Apostle said, *Need we Letters of recommendation as others have?* And of what Church we are in *England*, we are of that which is in God, begotten by the Preaching of the Gospel of the Son of God, which all the Hirelings and them you uphold by a Popish Law, calls Heresie; and there is that in every mans conscience, which is the letters of our recommendation. And you say, we are not of any settled Principle, I say, we are grounded and settled upon him who is the Rock of Ages, and stand in his counsel both sure and stedfast, and cannot be moved: Notwithstanding all the rage of the Heathen we are in peace, *Glory unto him for ever*, who is the worlds tormenter, and the breaker of death

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Covenant, and Hells Agreement, and disquiets the Divels peace, and torments them who plead for his Kingdom. And you accuse us we make open and publike disturbance, to the grief of the godly and sober people, and scandal of Religion, if we come and declare the mind of the Lord, (as it is revealed in us) in publike, and declare the word of life in truth and soberness, and then you hale him out, and stocks, and whips, and prisons, and persecutes; and what Religion is this that is among you? who stops your ears, and as the Jews did with *Paul*, runs upon us, and rends our cloaths, and yet you call us disturbers. Are not these practises found in most of your Idols Temples, into which the Hirelings creeps, and calls a Church, and all those practises among you are found, and we are ashamed of you and your practises, that these things should be found among you, after so manifest an appearance of the Lords wrath against them, and are these godly? to that in all your consciences I speak: One hailing, another beating, another punishing, and rending our cloaths, and prisons, and revilings, and cruel mocking, and false accusing, and stoning, are these God-like, or like God? Oh be ashamed. And you that are so soon grieved, you are not God-like, who is long-suffering, and his Saints who were God-like, did bear and forbear one another.

And these Parish Teachers which you hold up in *Ireland*, I challenge them all in the name of the Lord who lives for ever, that in all their publike worship (as they call it) and them also, that they are not like God, nor any of his Ministers, nor any thing that ever they practise: And therefore I say, Come forth and vindicate your practise, and let your God come forth, and be tryed, and lay open your Practise and your Principles to the world, and stand by them if you can, and for shame never run to the Magistrate for help: you learned Rabbies, you great Orators, come forth, and stand and prove your selves before the people, and manifest your strength, and your weapons, and that God that answers by fire, let him be God, you have confessed our God answers by fire, for its kindled among you, and the word which is fire we have declared, and many hath heard it, and have believed and answered it, and now it burns, and you shall not be able to quench it; post and run as fast as you can, dig as deep for counsel as hell, call up all the powers of darkness, you shall not be able to quench the fire that is kindled. If we should hold our peace, the stones of the wall would cry out against you.

And therefore I say unto you, all you Parish Teachers, and all you that uphold them, arm your selves with all your strength, call your Diviners together, for we proclaim in the Lords name (who hath rent the Heavens, and is come down, and his Tabernacle is with men) open war we declare, and sounds the Trumpet of our God, out of the holy mountain, all the earth shall tremble before him, and the mountains shall melt before him, why should we be undiscovered to you? we are sent forth to take peace from the earth, and to warn all to the battel of the great day of God, for now he is arisen in his power and glory, and his Kingdom is come, *Glory unto him for ever*, and we are witnesses of it, and its not of

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this world, and we have denyed the world, and follows him who hath a bow and a ſword, and makes war in righteouſneſs, and none is able to ſtand before him, therefore gather your ſelves on heaps, O ye potſheards, and make a confrderacy among the people, arm your ſelves, caſt up your mounts and batteries, ſtrengthen your ſelves, and truſt in the arm of fleſh, and ſay, none can come neer us, *Verily I ſay unto you*, you ſhall be made level with the ground, and all your ſorcery ſhall be laid open, and Antichriſt is diſcovered by the brightneſs of the coming of Chriſt, our eyes have ſeen the Lord of Hoſts in his glory, and all your glory, ye tellers of Dreams and Diviners, ſhall be made as a dunghil, and your renown ſhall periſh from the earth, the mouth of the Lord hath ſpoken it.

And now a few words unto you, O ye heads and Rulers of the people in Ireland, who ſit in Judgement, Remember from whence you are raiſed, and how great deliverance you have had, and how manifeſt the Lord hath appeared for you, to deliver you out of the hands of blood-thirſty men, and your enemies, who deſpiſed the Lord, and all righteouſneſs, and they were numerous and great, when you have been in great ſtraits, and they ſaid in their hearts we will ſwallow them up, and then the Lord in the day of your diſtreſs delivered you, and hath given you their poſſeſſions, and dominion over them, and hath ſetled you in peace, and you that hath been but low, hath he exalted to bear rule, and expects from you righteouſneſs, and juſtice, and equity, and to be as feet to the lame, and ſtrength to the weak, and to break off every yoke of oppreſſion from the neck of the poor, and oppreſſed, and to relieve your brethren, and to entertain ſtrangers, remembring you were many of you ſtrangers in this Land, which now is given you to poſſeſs; I ſay, take heed unto your ſelves, how you act according to the cuſtoms of the Nation, and your own wills, nor the cuſtomary worſhip of the Nation, which the Lord laid by, and waſt, and ſcattered all them that pretended themſelves Teachers of the people; was there any of them that ſtood in the gap, or turned people from their iniquity? till the Lord broke out in his wrath as fire, and laid the Land waſt, and the houſe of their God waſt, which you burnt up; and will you now joyn with *Moab?* and will you build again thoſe things which you once have deſtroyed? then you make your ſelves tranſgreſſors. Think not thus in your hearts, that the Lord hath given you dominion over the Nations to walk after your own wills and joyn unto deceit, and that you may eſtabliſh thoſe things again, which the Lord was wroth with. And if you hold up thoſe by your Laws, and your power, and your priſons, and your ſword, which is the people of the Lords curſe, I ſpeak of the Teachers who are in *Balaams* way; and greedy dumb dog, who can never have enough; and beſtow the Nations Tythes, and Lands, and riches, which is the Lords treaſure, upon them, that they may cry up deceit, and flatter you, both you and they will fall together.

And, friends, I am plain with you, The hand of the Lord is againſt them, and all the powers of the Nations ſhall not ſave them from his in-

indignation. And therefore be wise ô ye Rulers, and do not you think to take counsel against the Lord and prosper, nor prescribe not the Lord a way ; for his thoughts are not as your thoughts, nor his ways as your ways, *For he hath chosen the weak things of this world to overthrow the mighty*, your eyes have seen this without, and he hath revealed his will to them and in them, whom you look upon but as weak things, and base things, and in them is he making known his eternal power to overthrow the worlds wisdom and might, which is in the fall and curse, from whence all heresies, and blasphemies, and sects, and opinions flow and come forth, and he is bringing his own work, his mighty work to pass, even to overthrow and overturn all the power of the Beast, and the false Prophet, and shut them into the pit, and the Decree is gone forth and sealed, and shall not be altered, though all the powers of darkness joyn against him, and although you should make a Law (as the Jews did) to take away the life of Christ, yet it did but little avail them, for he hath carried on his work through all generations, notwithstanding all opposition, and this is he in whom we trust, and do not you think that you are able to limit the Lord, by whom he must declare his name, or how, or where, or in what time, but in his own way and time, and if he command and will us, all mens will must be broken, though still the holy men of God suffered as such, and so accounted as disturbers of peace, I say the Divels peace must be broken, and though the false Prophets of this Nation cry peace unto you, when you walk in the imagination of your own hearts, and though you cry peace unto them, yet one is come, and coming to take peace from you, for all your peace and agreement that you make against the least appearance of God in his servants, it will be dashed to pieces.

And if they were to depart from the presence of God, who fed not the Saints, neither clothed them, nor visited them in prison, but were to depart with the Divel and his angels into everlasting fire; what will become of you, who instead of clothing, encourageth the people to rent them off us, and instead of feeding us, gives command to depart, because we are strangers; and instead of visiting them in prison, you put them in prison, and sends for them one hundred miles to be dragged to your prisons, and before your Judgement Seat, in whom he is made manifest.

And now ô ye Council at *Dublin*, your order hath so gratified the Divel, and all the profane in the Nation, that they judge your order was not late enough, as that they had not liberty to banish them who have been long inhabitants in the Nation, and therefore they tell you their readiness to fulfil your orders upon this account, and desires your direction what to do further; yea, you have made all lyars, drunkards, cursed speakers, and profane, rejoyce, and hath strengthned the hands of the wicked, and so judgement is turned backward, and righteousness cannot enter, but all these things are recorded, and you shall one day remember what you have done.

And friends, its nothing to us, we lay down our heads in peace, notwithstanding

withstanding, if it had been done by them who had never professed any thing of liberty of conscience, and tenderness, it might have been born, but here your double hypocrisie is made manifest.

And near forty of the Priests within the County of *Cork*, who all subscribed to the Government under *Ormond* and *Inchequeene*, and said they did not acknowledge any other government, and counted them Murderers who had taken away the Kings life, as is manifest in their book printed at *Cork*, wherein most of these men now have their tythes, and great sums of money of the Lords Treasury bestowed upon them; and these are they, which if we declare but against their deceit and hypocrisie, nothing but bonds can we expect, and their information is taken against us; Oh that ever you should be so led! But why do the heathen rage, and the people imagine a vain thing, for he will exalt his Son upon the hill of *Sion*, and then wo unto them that hath joyned their power to uphold the Beast, and the false Prophet, for all must go into the Lake together, where the worm dyes not, nor the fire goes out, to be tormented with the Divel and his Angels for ever.

And therefore I say vnto you, Repent, and turn to the Lord, and seek judgement and righteousnes, that so you may judge for the Lord, and break off all oppression, and entertain the strangers, who seek not yours, but the good of the Nation, and that all people might know the Lord, and worship him in righteousnes, that so your days might be prolonged in the land, and the Lord of heaven and earth might rule over you in righteousnes, and that he alone might be exalted in the Nations, which hath not been known for many generations, but only all have lived with the name without his life and power, in deceit, and all manner of unrighteousnes, and the Lord is wearied, and will ease himself of his adversaries, and his glory shall be no longer given to another.

Cork *in* Ireland *the* 8. *of the* 11. *moneth*, 1655.

FINIS.